1: Burrows--98 (1947-48) Woleaians
116, 428, 868, 463 Ifalik

"The most prized special skills and lores--those of navigation and canoe-building--are ordinarily taught by a father to his son or sons. A man may choose other apprentices; but a son is a particularly likely choice. Tom, as first navigator of Ifalik, taught seamanship to his eldest son; but also to his brother and wife's brother.

Coconut trees planted on someone else's land, as already noted, are inherited from father to son."

1: Burrows--111 (1947-48) Woleaians
116, 424, 868, 428, 504 Ifalik

"The only property which may pass patrilineally, beside coconut trees planted on another's land, is an intangible: the lore of a navigator or master-builder. The apprentice of such a specialist is typically his son. But this property is not rigidly entailed. Tom was teaching his navigator's lore to his eldest son while we were there; but he was also teaching it to his brother-in-law, and had already finished teaching it to his brother, Magaleisei, who had won recognition as palū. As part of this property, Tom had taught these pupils or apprentices his songs for divine guidance in navigation, including the long one which was not common knowledge among navigators, but which he regarded as his own special prayer. It had come to him patrilineally, from his father, who got it in turn from his father. I failed to check on whether, in either case, he used the English word 'father' in a classificatory sense. If so, it would not change the patrilineal pattern of inheritance--if that term may be applied to what is not simply given, but taught. But the most remote transfer of this prayer which he remembered was not patrilineal. The grandfather had received it from his father-in-law. The exclusiveness or secrecy with which this lore is kept, and the fact that the owner may bequeath it at will, make it more strictly private property than any other discussed so far. Yet the voyages achieved by the skill of the navigator, and the canoes built by that of the shipwright, are used for the benefit of others as well as himself. So ownership of this lore is a trusteeship, like ownership of all kinds of property on Ifalik."

2: Damm et al. --190 [3] (1909) 1938 Woleaians
116, 428 Faraulep

If the husband dies, the wife inherits the taro fields, while the house goes to the next oldest brother of the deceased. Generally this man marries the widow, and also takes the children under his protection. If he dies, the oldest child looks after his mother and sisters.

4: Krämer--31
116, 591, 428

(1909) 1937

Woleaians
Elato

The woman is the owner of the house. When he marries, the man goes to live in the house of his wife (see Truk); an exception to that rule may be that he continues to live in his own house, which upon his death is inherited by the next oldest man of the family of the husband. The children are the heirs of the mother. The eldest son leads the list and then follow the younger boys, who have first claims before their sisters.

4: Krämer--31
116, 643, 428

(1909) 1937

Woleaians
Elato

In the case of the chief his brother is the heir, then follow his nephews, and the sons of the sisters. His own son does not have any power. The brothers claim the inheritance according to age.

28: Spiro--43 [5] (1947-48) 1949 Woleaians
116, 428 Ifalik

"Strictly speaking, the above two categories of property-matrilineal lineage property, and patrilineal descent group peoperty are not subject to the laws of inheritance, as we commonly understand that term. A house is used by the members of the household, and continues to be so used regardless of any-one's death. The same is true of the taro patches and the trees. A well-recognised group uses the fruit of these plants, has legal right in them, and continues to use them as members of this group regardless of the changes in its membership through birth or death. This is, of course, merely another way of stating that these are group property, owned by the group in perpetuity, and therefore unaffected by changes in the membership of the group. It is not that a man's sons or sister's sons inherit a particular piece of property from him at his death, but rather, it is their descent from him at birth, and not his death that confer upon them the use of the property. The property is not divided into individual plots of ground or trees, each individual in the group receiving an equal share, but remains as a whole in the group, all individuals in the group having equal rights in it."

28: Spiro--73
116, 428, 756, 158

(1947-48) 1949

Woleaians-13
Ifalik

"The person, who has figured so prominently in these ceremonies, Arogeligar, is the tamon alusuia, leader for (matters concerning) the alus. The tamon alusuia is the religio-medical specialist, but like the other specialists he devotes only part of his time to his specialty, since he assumes the same economic responsibilities as the other men. The office of tamon alusuia is inherited patrilineally, it being passed on from the incumbent to any male relative in his patrilineal line, so that Arogeligar succeeded his father's brother to the office. But descent is not sufficient, for a successor must be designated by Tilitr in a state of possession for the office. The incumbent in the office appoints a male relative as his successor upon the request of the latter, and instructs his in the lore and knowledge of the position. At the death of the tamon, his designated successor seeks possession or a vision, not unlike the Plains Indians vision. Arogeligar, for example, brought Tilitr gifts of food and flowers to his shrine. He ate and slept very little, if at all, and asked Tilitr to appear to him. Finally Tilitr did appear, in late afternoon, and Arogeligar remained possessed for four days. Tilitr appeared in the form of a man, rested heavily on Arogeligar's shoulders, and spoke to him in Ifalukian. Tilitr taught him how to call upon him for medicine, and he instructed him to 'look out good this place, the people and the chief for this place. If you don't, you very bad man.' This experience, then, made Arogeligar a full-fledged tamon alusuia.

Since that initial possession, Tilitr has possessed Arogeligar many times, either to inform him of some event, as when he told him of the impending American victory over

the Japanese, or to give him medicine, that is, to inform him what kind of medicine, that is, to inform him what kind of medicine to employ in a certain illness. For after Arogeligar diagnoses any illness, he then goes to bwuter Tilitr, and asks Tilitr if he should apply medicine to the victim, and what kind. Tilitr then answers him, instructing him how to obtain the medicine. Arogeligar informed me that he is usually possessed at least twice a week, and sometimes more often. When Arogeligar talks to Tilitr, asking for medicine, his request has the same name as a conversation with a mortal, 'Meliali'. There is no term corresponding to our term, prayer, for there really is no concept of prayer. The chapeng are really incantations. When Tilitr possesses Arogeligar, he uses him as the mouthpiece through which he speaks, so that it is Tilitr and not Arogeligar who is speaking. This is called Arogeligar le'Tilitr.

Unlike the other people who are possessed only by the alus of their lineage, Arogeligar is possessed only by [sic] and by Tilikong, an alus who does the bidding of Tilitr. The tamon alusuia assumes the name of our alus when he takes office. Arogeligar is Tilievo. His successor has chosen Talevearo.

It is apparent that though the possession and induction into the office of tamon alusuia involves a personal, psychological experience, it is one that is completely culturally patterned. Only certain individuals can inherit the office; they prepare for it by formal

training, and by psychological conditioning, so that it is not strange that the sought-for vision should materialize."